1:56:Boas 8-5 (1922-1924) 1948
NES Bellacoola NES

the gentle of infancy. During this period, the mother observes various magical taboos to ensure the welfare of her offspring, and endeavours to strengthen herself by rubbing her own body with non-odoriferous oils obtained from dog-fish, geese, or fresh eulachon. Soft pounded salmon and water are added to an infant's diet as soon as possible, though nourishment from the breast frequently continues until a child is two, or even three years of age. It is not uncommon to delay weaning until the mother is again pregnant, when the child is deterred by the application of soot to the breasts. Marital relations are recommenced as soon as the mother is strong enough; there is no specified period of abstinence, nor does it matter whether or not the woman is lactative.

Occasionally, an infant is born with teeth; such an one is thought to be the reincarnation of a dead ancestor, though no one knows which. A similar belief is held respecting a child with dimples in the lobes of its ears; these are regarded as reminders of the holes pierced for ear-rings. A child that cries in the womb is said to have great intellect.

In former times infanticide was practised for various reasons. If a woman died in giving birth, it was customary for her mother to kill the child unless one of her relatives was able to suckle the motherless infant who was then given to her. It was not unknown for the mother of a large family to ask the midwife to kill the child in order to avoid an addition to her responsibilities. An unmarried girl who became pregnant often went alone to the forest, delivered herself without assistance, and killed her infant. This was considered to be the kindest act, since an illegitimate child was said to be, "Like a Dog." In some cases the prospective mother requested a friend to cause abortion by kneading the stomach and uterus, a method said to be effective and seldom fatal. How to do so is common knowledge, but to practise it is considered disgraceful, and the term *tewaut*, applied to such an one, is among the most foul of Bella Coola opprobriums. It is believed that a woman who has had several children can in some way prevent

1:McIlwraith E-5 (1922-1924) 1948
NES Bellacoola NES

One very old man is still, 1913, commonly called by this last designation, much to his annoyance.

When the songs had been sung, each accompanied by the dancing of the deserted husband, the donor of the ceremony distributed food and the guests departed. The only advantage to the giver of the rite was that it enabled him to show his wealth in an apparently disinterested fashion by gifts of food. Usually he was a friend of the aggrieved husband.

When a husband deserted his wife, the other women of the village used to perform an exactly similar ceremony. The same type of songs were composed, and during their singing the deserted wife used to dance, wearing above her head representations of a penis and testicles. By means of hidden strings she was able to cause the former to become erect.

On other occasions the ceremony was varied by an announcer asking the offended party about the appearance of the deserter. There followed a minute and highly coloured description about the ugliness[ness] of his genital organs, a description which was swiftly incorporated into the songs.

It can be taken as a matter of course that the above description is little more than an outline of the Bella Coola ceremony of shaming. In spite of its deficiencies, it is important, as evidence of the former sentiment with regard to divorce. Obscene though the ceremony must have been, both in acting and in the free use of personalities, it must have been a powerful deterrent to divorce.* Indeed it would be difficult to imagine a stronger one in a community where a man's position is judged by public opinion and where his greatest aversion is to public ridicule. It is unfortunate that we shall probably never know whether the rite was associated with chiefs or commoners.

CEREMONIAL MARRIAGE

Since marriage gains much of its importance from the complicated business transactions between the two families, with

* A similar rite was occasionally carried out for unmarried mothers.

Ic36:Ewerelth E-5 (1922-1924) 1948
NEA Bellacoola NEA

Faithful and cases of rape were either unknown or very rare. The daughters of chiefs, too, were guarded with great care and any effort to seduce one of them would be punished by her father. The parents of a girl used to watch her carefully, and the opportunity for immorality was not great in the days when everyone went to bed at sundown except on the occasion of a ceremonial dance. As one informant described it:

"The daughters of chiefs used to be looked after as if they were in boxes, cherished and guarded by their parents and relatives. No one would dream of molesting them. And a chief's daughter used to be proud and look after herself. Nowadays, girls don't care, and everything has become degraded."

If the daughter of a chief did demean herself, the parents lost interest in her, as one who was spoilt. It was always assumed that a girl of rank was a virgin at marriage, and if it was discovered that she had been living an immoral life, her husband in many cases returned her in disgrace to her parents who, equally shamed, were expected to send back to him the goods he had expended for their daughter. Loss of virtue was judged only from indirect information. If the daughter of a chief was found pregnant before marriage, she was almost ostracized by her family. No ceremonial marriage could be arranged for her, and the child could not be cleansed from the stigma of illegitimacy.

On the other hand, it appears certain that there was a good deal of intercourse in the old days between chiefs and slave women, or even between slaves and the daughters of chiefs. In the latter case the woman was often cast aside by her relatives though they sometimes yielded to the inevitable and tried to wash away the disgrace with gifts. At the same time, public opinion was unfavourable to a man who consorted with many women, or to a woman who allowed herself to be at the disposal of many men. Any regular union of masters with their slave women for the deliberate purpose of having children was unknown. A girl's consent was always necessary, given either personally or through an intermediary. Even a chief hesitated

[illegible]	[illegible]	[illegible]	533*
you are the prey of misfortune,	you committed murder,	your daughter,	576
		you are spilled), you	
[illegible]	[illegible]	[illegible]	578
who pretend to be someone).	Aiem	I am ashamed,	I am dying).
	Aiem(?)		

[erasure noted]

[illegible]	[illegible]	[illegible]	
Exactly similar	in the little boy's arm	in that of the round-headed	
[illegible]	Aiem	I am ashamed,	I am dying.
(Lyle(?))	Aiem!		

[erasure noted]

c The third part, if it ever existed, has been forgotten.

(a) This differs from other Bella Coola songs in that here we are concerned neither, nor a birthday wife. She was held up to scorn by the men of Kimsquit and this song composed for her by a certain Ala'gmes. [946]

(b) Recorded as sung 1921 by Oka, National Museum of Canada, singer, Jim Pollard.

(c) It is said that women, even of slave blood, used to endeavour to increase their importance in the eyes of their children by boasting, falsely, of ancestral honors. [556]

(d) A term of opprobrium, difficult to translate. It is said to imply slave ancestry, but is more probably a mere epithet, referring to the female organs. [195]

(e) This is addressed to women in general. [192]

(f) An expression of pain or sorrow, used under all circumstances.

(g) The theme is here changed as if it were Oka herself speaking. This is a common device in all kinds of songs.

(h) Qalo'el was supposed to be the father of Snat's child.

Mourning Songs

Mourning songs excel all other Bella Coola compositions in length, complexity, and wealth of detail. Especially those composed for mighty chiefs contain numerous references to the ancestral history of the deceased and mention incidents referred to in origin myths, a source of pride to the survivors and of envy to those who listen. 533* [765] [766]

Song 534 (for Qaot who Mourning for Ala, Qatsmaiq)

1 Qatsmaiq	[illegible]	Nalaqmas	[illegible]
Why has my son been sold?	Come, ye who are members of foreign tribe(s)		

APPENDIX D

1912?

[illegible]: One of the first men to settle in the Chem River valley in the beginning of time.

[illegible]: 1—"Right Hand": Name of a Chem reproductive festival from a super-natural ceremony.
2—Earlier name of a Bulu Cindy woman.

[illegible]: Iconographic burial prerogatives of reclaiming widow. [824]

[illegible]: Song sung by a Northern Kenyan on Mommy from opposite death. [961]

[illegible]: Regular meetings given to a male child. [205]

[illegible]: "Time for Gathering Fiery Bird": Fourth moon after the summer solstice.

[illegible]: Rain after storm, anthropomorphized. The personality refers to rain that comes after violent thunder. [221]

[illegible] of Zeus: "The Gathering of the Supernatural Beings": Fifth moon after the summer solstice. [205]

[illegible]: Term of opprobrium applied to one who will not allow his children to perform ceremonial duties. [236]

[illegible]: Overnight removal of a prerogative or marriage. [435]

[illegible]: Disposition to a new locality. [401]

[illegible], slave: Father's brother or mother's brother. [201]

[illegible]: Thunder. [776]

[illegible]: Dangerous power such as is present at various youthful places.

[illegible]: One of the names of the supreme god.

[illegible]: Ancestral name of a Bulu Cindy woman.

[illegible], slave: 1—Any supernatural being, the significance being "Learned."
2—Supernatural power of any kind.
3—Synonym for power 2, the large scaled reptile. [925]
4—Other rituals.
5—Song.
6—Earlier name of one of the first men to settle on Chemgoh in the beginning of time.

[illegible]: Part of a peculiar superstition.

[illegible]: Ceremonial Bulu Cindy marriage. [535]

[illegible]: Wedding dance.

[illegible], "Where Crows Are Left": Village on the upper Chemgoh River.

[illegible]: Ceremonial [illegible] which belong to the first category.

[illegible]: 1—Expedition without definite objective, made for a [illegible] purpose. [215]
2—Individual making such a journey [104]

[illegible]: 1—Daughter of the supreme god.
2—Earlier name of a Bulu Cindy woman.

[illegible] Festival: Time when feasting power is purified.

[illegible]: Synonym for [illegible], the supernatural being connected with [illegible].

[illegible]: Earlier name or object used in the first place which serves as poison or which, commonly, in the end's paradigm or early [illegible].

[illegible]: Animal given upon the first "Opening," the first public ceremony [536] name of a forthcoming marriage. [745]

[illegible]: Ceremonial symbol.

[illegible]: To perform the services of a bondsman or servant, especially the proper [illegible] of all deeds done. The word [illegible] may be connected with this.

B:Boas E-5 (1886-ca. 1890)1897
NEB Bellacoola NEB

every morning when the sun rises. He takes care that he rises promptly. The first six of these deities are grouped in pairs, and are believed to paint their faces with designs representing moon, stars, and rainbow. In the hē'nēnt three deities make their appearance, and are represented by masks. Xē'xēkim and Xēxēmalē'ōkā wear the design of the full moon, indicated on the mask of Xē'xēkim by a double curved line in red and black, the black outside, passing over forehead, cheeks, and upper lip. Xēxēmalē'ōkā has a double curved line in red and black, the red outside, which passes over forehead, cheeks, and chin. Alemkī'lā'a and Alemkī'lā'a wear the design of the crescent, drawn in red and black, with differences similar to those between the first and second masks. The fifth Q'ōmq'ōmkī'lā'a and Q'ō'mēkim have designs representing stars, both wearing the same style of mask. The seventh is Qale'sēwa, whose face represents the likeness of a salmon-berry bush. The next in order, Kelī'lax (who wants to have blankets first), wears the design of the rainbow in black and blue. The ninth, Ā'wanī'k, wears on the head a mask representing a kingfisher, and is clothed in a bird-skin blanket. The last of the series is a woman called L'ōsē'qōlī'lax (the eater), the sister of the others. Her face is painted with the design of a bladder filled with grease. She figures in several legends as stealing provisions and personal by the people whom she has visited.

The sisē'k, which is danced at potlatches and other festivals of the clans, is presided over by a being that lives in the sea. A man who had gone out hunting met the sisē'k and was instructed by him in the secrets of the dance. When he returned, he asked the people to clean their houses and to strew them with clean sand before he consented to assist. Then he danced the sisē'k and told the people what he had seen. He said that the being had commanded them to perform this dance and to adorn themselves when dancing with carved headdresses with bells of sea-lion skin, and to swing carved rattles. The man, later on, returned to the sea. Ever since that time the Hē'nxōla dance the sisē'k. Besides this, it is stated that the raven gave each clan its crests. Each clan has its peculiar carvings, which are used in the sisē'k only, and are otherwise kept a profound secret, i. e., they are the sacred possessions of each clan. All clans, however, wear the beautiful carved headdresses and use the raven rattles, regardless of the carving they represent. Every time the sacred objects of a clan are shown to the people a potlatch is given. The sacred objects, although the property of the various clans, must nevertheless be acquired by each individual—that is to say, every free person has the right to acquire a certain group of carvings and names, according to the clan to which he or she belongs. Slaves and slaves' children, also illegitimate children, can not become sisē'k. A person can not take a new carving, but must wait until it is given to him by his relatives—father, mother, or elder brother. Nank'ilē'wis, the Indian, to whom I